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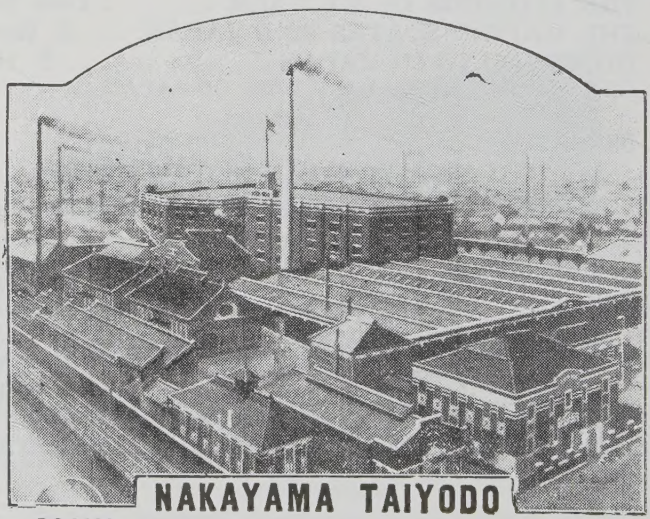

OSAKA TOKYO

THE YOUNG EAST

(A MONTHLY REVIEW OF BUDDHIST LIFE AND THOUGHT)

VOLUME 1 — NUMBER 6

NOVEMBER 8, 1925

THE FAR EASTERN BUDDHIST CONFERENCE

THIS important meeting, the first of the kind ever held in Japan, of which a preannouncement was published in the June issue of this journal, was held at the Zojoji Temple in Shiba Park, Tokyo, for three days beginning on November 1. Conspicuous among those present at the meeting were twenty-one delegates from China, who are prominent men well-known in that country. There were also present, besides many ordinary Korean and Formosan members, three Korean and three Formosan delegates. Guests present numbered some 300 and included H. E. Dr. Von Solf, German Ambassador, H. E. Mr. Okada, Minister of Education, Mr. J. Shimomura, Director of the Religious Bureau in the Department of Education, Mr. E. Kimura, Director of the Asiatic Bureau in the Department of Foreign Affairs, Professors Petzold, Gundert and Gauntlett, and many other foreigners. Altogether the meeting was attended by 1300 persons including many ladies.

The meeting was formally opened at 10 o'clock, the Rev. Mr. Sayeki of Japan being elected Chairman and the Rev. Dou-gi of China Vice-Chairman. After congratulatory addresses by the Premier of Japan and the Chinese Minister in Tokyo, and those from several Japanese and Chinese Buddhist associations were read, Mr. Okada, the Minister of Education, delivered a speech, in which he dwelt upon the powerful and beneficent influence Buddhism had excercised in the development of the culture and civilization of the Japanese nation, expressed his great pleasure at seeing the meeting opened for the purpose, among others, of contributing to the cause of world peace by the spiritual union of the Eastern races, and concluded by wishing the convention every success in attainment of the high aims it had in view. Subsequently a photograph of the meeting was taken and its formal part was closed at noon.

At 1 o'clock in the afternoon of the same day, a welcome party was given to the delegates from overseas by a union of Buddhist associations of boys and girls in Tokyo. After it was over, a departmental meeting with Prof. Taiken Kimura, of the Imperial University of Tokyo, in the chair, was opened for the discussion of doctrinal themes. As many as eighteen essays on Buddhism were read or submitted on the occasion, including one by Prof. Petzhold of the First High School of Tokyo. The following three matters were approved at this metting:

1. Exchange of results of studies.
2. Exchange of students.
3. Exchange of professors.

In the evening the Chinese delegates were the guests of honour at a dinner given at the Kogyo Club by a union of various Japanese associations interested in China.

The second day of the conference, two departmental meetings were held, one for the discussion of methods and means of propaganda and the other for that of educational matters. The former was presided over by Mr. Totsudo Kato and the following proposals were approved and adopted:

1. That Buddhists of Eastern Asia shall cooperate for world-wide propaganda, so that all the nations on earth may eventually bask in the boundless mercy of Buddha. To attain this object it is planned to publish Buddhist books and magazines in several Occidental languages, to send missionaries abroad and to establish a mission school either in Tokyo or Peking by cooperation of Japanese and Chinese Buddhists.

2. That Buddha's birthday shall be observed by Buddhists all over the world and this shall be made a universal custom.

Prof. Dr. J. Takakusu of the Imperial University of Tokyo occupied the chair at the educational meeting, at which the following resolutions were passed:

1. That in connection with general education plans shall be framed and considered for fostering in the minds of children religious sentiment.

2. Education during holidays (Sunday Schools and Summer Schools) shall be made a regular annual function following the methods taken by early Buddhists of India.

3. That fundamental principles shall be fixed in Buddhist education.

4. That in view of the advance of Buddhist studies owing much to the study of original languages, Sanskrit or Pali shall be made an indispensable subject of study in Buddhist Colleges or Universities.

5. That for respecting the history of the study of original languages, attention shall be paid to the collection, preservation and exhibition of old documents and manuscripts.

6. That plans shall be framed and considered for spreading social educational work.

7. That kindergartens, primary schools, middle schools,

girl's higher schools, colleges and universities shall be made complete.

8. That women's education shall be advanced to the level of men's.

9. That plans shall be framed and considered for completing Buddhist text-books.

10. That Buddhists of the countries concerned shall give special facilities to Buddhist educationists coming from other countries on tours of inspection and that tours of inspection of historical Buddhist places and things in China and India shall specially be encouraged.

11. That a Buddhist primary school shall be established in England.

The evening of the second day some delegates from China delivered lectures at the Buddhist Young Men's Association of the Imperial University of Tokyo.

The third day of the session, a meeting of the social welfare works department was held during the forenoon with Dr. Kaikyoku Watanabe in the chair. At this meeting the following resolutions were passed:

1. That a federation of Buddhist social welfare works shall be brought about.

2. That endeavours shall be made to do away with all evil customs which are at variance with the respect of personality of women and children as well as to complete arrangements for their protection.

3. That works for giving free medical treatment and free medicines to the poor shall be extended.

4. That aggressive and vigorous movements for the suppression of drinking and opium-smoking shall be started.

The departmental meeting was closed at noon and in the afternoon a general meeting was held, when departmental reports were approved and the following resolutions were passed:

1. That the next conference shall be convened in Peking at a date to be decided upon by Chinese Buddhists.

2. That all business relating to connection and cooperation between China and Japan with regard to the conference shall be put in charge of Mr. Ma Chin-hsiun and Mr. Hu Jui-lin representing China, and the Rev. Mr. Kubokawa and Mr. B. Mizuno representing Japan.

3. That reports of the present conference shall be prepared in Japanese and Chinese, the Japan Buddhist Federation preparing the report in Japanese and the Chinese delegates doing the same in Chinese.

4. That connection between Japanese and Chinese Buddhists shall hereafter be in charge of the Japan Buddhist Federation and the China Buddhist Federation.

5. That for establishing connection between Buddhist social welfare works in Japan and those in China, Mr. Wang Ye-ting (for China) and Dr. Kaikyoku Watanabe (for Japan) shall serve as committee.

At 5 o'clock this memorable conference was closed after three cheers were lustily given for the conference by all

present. The same evening very interesting and valuable lectures were delivered by some of the Chinese delegates at the Young Men's Propaganda Hall at Asakusa.

The Chinese delegates will visit various places of interest, attending parties to be given in their honour and delivering lectures at several places. They are scheduled to sail for home from Kobe on November 21.

We are heartily glad that such a conference, which is the first step of Buddhists in world-wide activities, was held, and earnestly hope that so many commendable resolutions adopted at the conference will not stop at being mere expressions of wishes and hopes but will be immediately and vigorously acted upon. We have been deeply impressed by the sincerity and earnestness shown by the Chinese delegates in their attitude, as well as by the profund faith and broad-mindness they are possessed of.

We also hope that this conference will become the fore-runner of a greater conference in which Buddhists in India, Ceylon, Siam, Burma, Europe and America will be fully represented and that the day when such an international Buddhist conference is held will arrive in no distant future. Such a conference is a desideratum for world peace, for humanity.

STANDING COMMITTEES OF THE FAR EASTERN BUDDHIST CONFERENCE

The under-mentioned gentlemen are members of the standing committees of the Far Eastern Buddhist Conference :—

Committee for Next Conference and Connection between Chinese and Japanese Buddhists.

CHINA

Mr. Ma Chin-hsiun, Director-General of the China Buddhist Federation, Peking.

Mr. Hu Jui-lin, formerly Civil Governor of Fukien Province and new Director of the China Buddhist Federation, Peking.

JAPAN

Rev. Kyokiyo Kubokawa, Director-General of the Japan Buddhist Federation, Tokyo.

Mr. Baigyo Mizuno, President of the *Shina Jiho* (China Times). It was chiefly through his good offices that the great conference in Tokyo was brought into being.

Committee for Connection between Chinese and Japanese Buddhist Social Welfare Works.

CHINA

Mr. Wan Ye-ting, Manager of the Chinese Chamber of Commerce, Shanghai, and a great social welfare worker.

Dr. Kaikyoku Watanabe, member of the Board of Directorate of the *Young East.*

A STATEMENT TO ASIATIC BUDDHISTS*

I deem it an honor and a privilege to be present at this Congress of Asiatic Buddhists held under the auspices of my co-religionists, the Buddhists in Japan. At the present Congress all the leaders of the Buddhist religion meet in a spirit of common brotherhood and discuss such important problems as relate to the propagation of Buddhism, to the raising of the modern civilisation to a higher plane and to the maintaining of permanent peace in the world through Buddhist teachings. Such plans and aspirations are in perfect accord with those of mine, which have actuated me to promote the International Association of Buddhists. Taking advantage of the present opportunity, I beg to lay my views before my co-religionists.

Only Buddhism can Save the Present World

The present world is a world of strifes, which manifest themselves in the form of international wars, racial feuds and class struggles. International wars produce feelings of hatred and the desire to revenge on the part of the defeated nations. Racial feuds bring about disaffection and armed resistence of the subject and oppressed peoples and class struggles result in the unrest of the laboring classes. In the face of such troubles, even the imperialist Powers, the conquering races and the capitalist classes cannot enjoy a moment's peace, not to say the conquered nations, the subject peoples and the "sweated" classes. Besides these open strifes there are conflicts and clashes of interests between the different classes of the same community and even among the members of the same family. Such feverish strifes which are going on all over the world will certainly hasten mankind to destruction. In addition to these social unrests, there have been natural calamities which have destroyed portions of the world in the form of earthquakes, floods, droughts and typhoons. Who is responsible for all these troubles? To a superficial observer, capitalism and imperialism are the causes of these social troubles, but if we go further into the matter we shall find that the root of all the evils lie in the fact that modern European thinkers have interpreted the theories of evolution of mankind in terms of materialism. They look upon the progress of the human society merely from the biological viewpoint. The ruling passions of the modern society are the desire to enrich one's self and one's own kind. This selfish desire has been the underlying causes of all these strifes, which have been wrongly regarded by modern writers as an incentive to the progress

* This paper was presented to the Far Eastern Buddhist Conference by the Rev. Tai-Sue, head of the Chinese delegation. The author is an influential Buddhist leader in his country.

of mankind. People also mistake the material prosperity and military prowess acquired by the western Powers through such internecine strifes as the exceptional achievements of modern society. Such wrong notions have naturally encouraged these strifes which have been going with ever-increasing intensity. The result of people's struggle for wealth has been that a few people have become unusually rich and form a special class in the society known as capitalists, while the great majority have been reduced to a status known as the laboring or the proletariat class. The result of the struggle for power among nations has enabled a few countries to become conquerors or imperialistic powers with great numbers of peoples of other races under their heels as subject or oppressed peoples. The world is, of course, too ignorant to realise that what is called modern civilization is built upon nothing but the power and wealth which the Europeans have acquired as the result of the struggle for the gratification of one's sensual desires and animal passions. The difference between the ancient and the modern civilisations lies in that the ancient civilisations were founded on ethical or religious principles. The ancient society either worshipped the God or Gods of the Heaven, revered the precepts of the sages or followed the teachings of the Buddha. Now the principal features of the modern civilisation are wealth and power acquired through social or international struggles for the gratification of the peoples' sensual desires and animal passions. It is not too much to say that the modern civilisation is a chrystalisation of man's animal passions and sensual desires.

The world today stands in urgent need for some means of salvation and I think only Buddhism can save the world, because various kinds of remedies have been tried and found wanting. Socialism has been proposed as a means to cure the evils of capitalism and anarchism, as an antidote to Imperialism. Thus far they have, however, failed to effect any cure of the social and international troubles, from which the present world is suffering. In order to understand the reason for their failure, one must remember that these "isms" have been worked out by minds which have not been perfectly free from the three basic evils: Avarice, Hate and Lust. These evils, if unchecked, will always manifest themselves in such crimes as robbery, murder and adultery. Any remedy or means of cure for the present troubled world worked out by minds which are not yet perfectly free from such evils will tend only to increase the troubles instead of checking or preventing them. To use the teachings of the ancient sages like Confucius or the precepts of the Prophets like Jesus Christ and Muhammed as a means of cure for the troubles of the present world is also inadequate, because the teachings of these ancient worthies have lost their hold on man's

mind in the present materialistic world, for the religious beliefs of the Christians or Moslms have been shaken and the doctrines of their prophets about the Creation, the God, etc., have been disproved in the light of the modern scientific discoveries. For the present skeptical world, only Buddhism with its teachings about the ten virtues as the starting point and the nirvana and "Perfect Enlightenment" as the ultimate object can be an effective remedy for the evils of the present world.

The Duty of Asiatic Buddhists

Asia is the birth place of the Buddhist religion. Even up to the present time only the Asiatic people can appreciate and still follow the doctrines of the Buddha. It is, therefore, the inalienable duty of Asiatic Buddhists to propagate the Buddhist religion among the Europeans and Americans whose civilization has been responsible for bringing about a world in which sensual desires and animal passions are reigning supreme. It is my sincere hope that the Asiatic Buddhists of different lands will consider it their duty to save mankind by means of Buddhist teachings.

Co-operation of Buddhists

Buddhists in the different countries may be divided into two schools: those in China (including Mongolia and Tibet) and those in Japan (including Korea and Formosa) belong to the Mahayana school and those in Siam, Burma, India and the South Sea Islands are generally of the Hinayana school. They may differ in customs and forms of worship, yet the doctrines they follow are of a common origin; they were preached by Gautama Buddha. They should, therefore, consider themselves members of the same family. Let no difference in such superficialities as a mere name estrange their feelings of kinship. All should work together to bring the "Supreme Light" to the present world of darkness. I hereby take the liberty to point out the good points as well as the shortcomings of the Buddhists in the different countries.

In China (including Mongolia and Tibet) the Buddhists have the following shortcomings: First, they are seldom interested in social sevrice or the work of educating the society. The priests or rather monks are generally ignorant, and their services to society are confined to singing of masses or prayers in the funeral services. Secondly, although the monks divide themselves into sects or schools, each pursuing a special object, yet they always fail to accomplish that object. Thirdly, the monks are always religious recluses, taking no interest in the affairs of the community or the country and they are in turn slighted by the Government or the ruling classes. Fourthly, most of the Chinese Buddhist monks lack the necessary modern scientific knowledge and are also ignorant of the current thoughts and ideas in the world. In view of such disabilities, they are unable to preach the doctrines of the

Buddha in such a way as to appeal to the minds of the modern people. The Chinese Buddhist monks, however, have also their good points: (1) Most of the devout monks always lead a most austere life of a religious recluse. They remain in inaccessible regions, leave all the vanity and human desires behind and devote themselves exclusively to prayer and contemplation. (2) Although the monks divide themselves into different sects or schools, yet their views are liberal and tolerant. They never engage themselves in religious controversies. (3) The Chinese monks are internationalists. They regard the human society in the world as of the same family regardless of races, creeds or nationalities. This is the fundamental principle on which the Buddha founded his teachings. (4) Although the thoughts and religious notions of the Buddhist monks in China have somewhat undergone a change during the Suy and the Tang dynasties, yet up to the present they still preserve the main features of primitive Buddhism.

With regard to the Buddhist monks in Japan, (Korea and Formasa) they have also their good points and shortcomings. Of their good points there are four: (1) They organise themselves into bodies, which by cooperation are capable of doing public charity work or carrying out large scale education campaigns for the benefit of the public. (2) Japanese monks are better trained for the work of prapagating the Buddhist religion. (3) Tyhe are patriotic and oftentimes render useful, though worldly, services to the country and the community. (4) Their minds being more susceptible to western thoughts and ideals, they are capable of making the Buddhist teachings acceptable to the modern mind. Regarding shortcomings, (1) they are less devout in their religious life and unable to undergo the austerities of a religious recluse as their brethren in China and Tibet can do, (2) they are more sectarian and have no unity among the different sects and (3) they are too patriotic and nationalistic to pay much attention to the Buddha's teachings of universal brotherhood, (4) they learn too much of modern scientific studies as to tinge the Buddhist teachings they preach with a touch of Modernism. This shows that what the Chinese Buddhists lack may be found among their Japanese co-religionists, while the virtues which the Chinese monks boast of are wanting among Japanese Buddhist monks. As the Chinese and Japanese Buddhists now come to a close touch with each other, they should learn each other's good points and work together for the propagation of the Buddhist religion.

I am not yet in possession of sufficient information to enable me to pass any critical remarks on the present conditions of the Buddhist religion in India, (Ceylon), Burma and Siam, but I know that all the sects in those countries are of the Hinayana school. For the salvation of the present world, the work is certainly beyond

the scope of the Hinayana school. It is hoped that the Buddhists in these lands will send students to China and Japan to study teachings of the Mahayana school. But I am sure that the Hinayana school has also its good points, as in Burma and Siam the Governments are founded on Buddhist principles. The teachings of the Hinayana school in these lands also deserves the study of the Japanese and Chinese Buddhists. A mutual acquaintance with each other's religious views will bring about a harmonious co-operation between the Buddhists of these lands.

The views and sentiments of the Buddhists must be international. When the Buddha set himself to the work of liberating men's soul from the world of desires, he gave up not only his family but also his country. This is why the followers of the Buddha must break his family ties. To have a family to care for, one's mind is never free. In the present world, a man has not only the interest of his family but also that of his country to worry about. Hence, it is necessary for a present day Buddhist to break his relations with not only his family but also with his country. He should look upon the people of the world in the same brotherly spirit. When Christianity or any other religion become nationalistic or are employed by a country as a tool to serve its political ends, that religion will at once lose its hold on men's mind. We Buddhists can scarcely show the Buddha's teachings of universal brotherhood, unless we organise a body of Buddhist missionaries, who can sink their feelings of nationalism. This has led me to promote the International Association of Buddhists. I hereby beg to invite the attention of all my co-religionists to this point.

How to Discharge Our Duties

The first thing we should do is to organise an International Buddhist University to train men for the propagation of Buddhism. In the said institution, there should be two departments: one is to teach the students such liberal subjects as languages, sciences and philosophies and the other to teach the Buddhist sutras, religious disciplines, Buddhist esoteric teachings, etc.

Besides the educating of the monks, we should preach Buddhist doctrines to the masses by means of schools, publications, lectures and dramas. The preaching should take place in the market places, on the highways, in trains and on boats, in soldiers' barracks, hospitals, factories and prison wards. Our immediate object should be to teach the masses such good virtues as loving their fellowmen, obeying the law of the land, diligence in the pursuance of their daily avocations, muttering of prayers and names of the Buddha, etc. etc.

Our social services should be (1) famine relief work, prevention of natural calamities and medical aid to those wounded in the war, (2) promotion of industry by establishing factories and encouraging land reclama-

tion, (3) aid to such helpless people as the aged and crippled persons and helpless widows, and (4) to build bridges and roads and provide street lights, free ferry services and such like public utilities for the travellers.

JAPANESE HUMOUR

Mr. J. W. Robertson Scott gives in his excellent book "The Foundations of Japan" a story, which was once told him by a Japanese as a specimen of Japanese humour. He writes:—

The tale goes that a tourist who was serving his term in a *basha* (a kind of four-wheeled covered carriage) was perplexed to find that the passengers were charged some first-, some second- and some third-class fare. While he clung to his upright and shook with every lurch of the conveyance this problem of unequal fare obsessed him. What possible advantage, he pondered, could he as first class be getting over the second and the second class over the third? At length at a steep part of the road the vehicle stopped. The driver came round, opened the door, and bowing politely said: "Honourable first-class passengers will graciously condescend to keep their seats. Second-class passengers will be good enough to favour us by walking. Third-class passengers will come out and push." And push they did, no doubt, kimonos rolled up thighwards, with good humour, sprightliness and cheerful grunts, as is the way with willing workers in Japan.

WHAT JAPAN OWES TO INDIA

IV Music and Dance

THE ancient music of Japan, which was foreign product introduced into this country, was originally a combination of the Sankan-Gaku or Corean music, and the Wu music of China. The former, played sitting, was merely a musical performance, while the latter, performed standing, was a musical dance. Some kind of Indian music must undoubtedly have been introduced about the same time, but it seems to have failed to play any important part in the history of ancient Japanese music. Later on, however, when Japanese music underwent almost a fundamental change and the Tang music of China was first indroduced into Japan sometime during the Nara epoch, the Rinyu-Gaku or the musical dramas of Rinyu (i. e. Lin-yi, Champa of Cochin-China) began to be highly appreciated. It is to this particular kind of music that I want to call special attention. Rinyu was the name of a place, then called Champa, in the neighborhood of Saigon, and the people, the Chams, at that time, were far advanced in civilization under the influence of India, Buddhism being also very widely spread there. The civilizing influence of that famous Vijaya Empire of Southern India reached as far as this part of the Malay Peninsula and took a new form of civilization which may well be called Malay-Indian. At this time it seems that one and the same form of Buddhism prevailed everywhere comprising Nalanda, the Malay islands and Chang-an and that the form in which the religion was believed in was mystic Mahayana, which is superior to any other school in point of art and architecture, incontestable proof thereof being the famous Bulobudur. No doubt, ancient Japanese owed for their cultural life several things to the Indian Settlement of Cochin-China as well as to India. We have, however, one thing in particular in which we are deeply indebted to the culture of Champa and it is Indian music and dance. In fact it was a Champa priest who introduced Indian music into Japan and improved and developed Japanese musical art. Fet-triet, or Buttetsu in Japanese, for that was the name of the priest, was a musician and a philanthropist. It was said of him that he used to go to the sea to get treasures which he so bounteously distributed among his people. One day, when on the sea as usual, Fet-triet was caught in a heavy storm. His ship was wrecked, death was actually staring him in the face, when a Brahman from India, Bodhi-sena by name, on his way to China as mentioned in my former article, saw and rescued him. With the Brahman, Fet-triet went to China and then came over to Japan, where he received a

very cordial welcome from Priest Gyogi and was takan to Nara, the then capital of Japan. This was on the 8th of the 5th moon of 736. At Nara, where the Todai-ji Temple was about to be built and the gigantic Image of Buddha Mahavairocana was cast to be enshrined there, Priest Gyogi and his disciple Roben arranged in accordance with an Imperial command, to have the dedication ceremony performed by the Brahman Bodhi-Sena as chief officiating priest and Fet-triet as chief musician. They also entrusted these foreign priests with the task of training beforehand the priests of the Tenno-ji musical corps specially for the occasion. Busy as Fet-triet was in these preparations, he made strenuous study of the ancient music of Japan in co-operation with the Brahman and succeeded after great pains in bringing about a great improvement in the Japanese music of the Nara epoch. Not only that, but Fet-triet composed the musical drama of the Senshu-raku, or "Joy of a thousand autumns," afterwards so famous in Japan, and played it at the time of the dedication ceremony.

The Banshu-gaku, the tunes of which Fet-triet kept secret from his disciples for ten years, was probably an adaptation of T'ang, Wu, and Corean musical performances, seasoned with his knowledge of Indian music. He also taught the eight musical dramas of Rinyu (Champa), which are classified among the old musical dances of the country, though the Banshu-gaku just mentioned is reckoned among the new ones. It may not be proper to call all these musical performances Indian, but still, in their spirits and tunes as well as in the traditions connected with them, they are Indian, having so much in common with Indian music that they are more commonly known as Indian music than by the real name of the Eight Musical Dramas of Rinyu. The following is the list of the Eight Rinyu Performances:

1. The Bosatsu-no-mai, i. e. melodrama of a Bodhisattva.
2. The Batto-no-mai (Genjo-raku) i. e. melodrama of Pedu ('seeing a serpent.')
3. The Karyobin (Kocho-no-mai) i. e. melodrama of Kalavinka a heavenly sparrow ('a butterfly.')
4. The Beiro-hajin-gaku (Tai-hei-gaku) i. e. music of the triumphant march of Beiro (Bhairava) ('music of great peace.')
5. The Amma (Ni-no-mai) i. e. dance of Amma (Ambā i. e. Umā), ('Secondary dance') (to the frantic dance of Siva).
6. The Banshu-gaku (Chikyu-gaku) i. e. music of ten thousand autumns ('the eternal earth.')
7. The Raryo-o-nyujin-kyoku (Nossori) i. e. dance of the march of the Naga king of Sagara ('Nossori.')
8. The Konju-gaku (Rinka) i. e. dance of a drunken Hu (a Sogdian), ('Rinka.')

Of these musical dramas, the

first five were purely Indian; the sixth, composed by Fettriet himself, was semi-Indian and of a new style, and the seventh and the eighth, which he adopted from Chinese and Corean musical dramas of certain periods preceding the T'ang Dynasty, with some modifications of his own, might well be regarded as quasi-Indian. These, given out one by one after the year of 736, were so popular that after they were performed at a public meeting in 746, they were very frequently included in programmes of court ceremonies in successive reigns. To give a few instances, the Empress Koken gave orders in 753 to the effect that the court orchestras should be trained in the Rinyu music. These performances were given at court before all the courtiers and lords in 763; and the Empress Shotoku (= Koken) was pleased to proceed to the Yama-shina-dera Temple in 767 and see these played in her presence. They were also included in the list of the musical performances played at court in 806, and performed at the Jinju-den Palace in 844. Later, in 1588, when the Emperor Go-yozei honoured Hideyoshi, the prime minister, with a visit at his residence of Juraku-dai, the five musical dramas which were performed in the Imperial presence included the Batto-genjo-raku performance, the second in the above list. Again, in 1874, when twenty musical selections were made for court ceremonies, three of the Eight Rinyu Performances—the Batto-ganjo-raku (2), Karyobin-kocho-no-mai (3), and the Raryo-o-Nossori (7)—were among them and they are still performed at court. Lastly, at a festivity held at the triumphant close of the China-Japanese war, the Beiro-hajin-gaku drama (4) was performed as it was regarded specially fit for the occasion, it being a very lively performance.

If I were to give the particular meanings of the names of Eight Musical Dramas of Rinyu and their tunes, together with the mythological stories in connection with them, I should then be able to show how they were influenced by Indian music; for instance, the second dance of Pedu represents the mythology of the Rig-Veda, in which the Twin Gods Asvins give King Pedu a white horse called Ahi-han ('Serpent-Killing') in order to trample on a poisonous snake. I have, however, no space here to go into the details of the stories these musical dances represent.

From what I have stated so far it will be seen that Japanese music had its first cradle in Buddhist music, and was nursed by Buddhist priests. It had no songs or airs of its own, but was adopted from Buddhist songs or ballads, which the Brahman Bishop is said to have selected. Thus Indian music has played a very important part for over thirteen centuries in the history of Japanese music. For the fact that our people, of all ranks and classes, have for so long a period been spiritually held up by it, we should feel very grateful towards Fettriet, the introducer of Indian music and a great benefactor

to Japanese music.

Fet-triet was not simply a musician. He was versed in Sanskrit and used to teach its grammar together with the Brahman Bishop Bodhi-sena. The fact that a Siddha text (phonetic and grammar) compiled by Fet-triet had existed till toward the end of the Tokugawa Shogunate can be seen from many a quotation found in other grammatical works of that period. Though it was lost forever, we may be able to reconstruct a greater part of his work from these quoted passages. Anyhow, the popularization of things or names Indian is greatly due to him as well as to the Brahman, for instance, the arrangement of the Japanese syllabary (Gojuin) as mentioned before, the planting of a flag-staff (Dhvaja-Yasthi) in a monastery or the use of Sanskrit words in daily life, such as Pataka (Hata 'flag,') Sarava (Sara, 'plate,') Kapala (Kahara 'tile,') Arbuda (Abata 'face marked with small pox,') Svar (Sora, 'sky') and so forth. In an old musical primer it is said that in the playing of an orchestra we ought to have the sounds of Mocha.* This is Sanskrit murcha which means melddy or modulation i. e. a regulated rise or fall of sounds through the musical scale (Grāma). In a common talk we use an expresson Herobashiri (Running of Bhairava,') a peculiar way of running, which doubtless comes from the frantic dance of Siva seen from the dance (4) mentioned above.

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* 毛遮

THE FIVE GROUPS (KHANDA) COMPOSING THE PERSONALITY

The Buddha calls them groups, because each one of them is not a unity, but composed of many parts. And all of them singly as well as together are transitory, there is nothing enduring, permanent, eternal in the personality; in short, it is in a state of continual flux. Therefore there also does not exist an immortal soul. Anatta signifies unreal, without a substance, without what is generally called soul, I, ego, self, thing in itself. Anatta is the fundamental basis of the Buddhist philosophy.

LANDSCAPE PAINTINGS OF THE EAST

PUTTING aside landscape paintings aiming at the representation of scentic beauty, let me say a few words on those, viewed from the standpoint of composition, are intended to depict the vastness of space and convey the idea of grandeur of its contents.

(1)

Chinese landscape paintings of this kind are of three defferent types. The first is one that attempts to show the magnitude of nature that unfolds itself to our view, the second one that seeks to represent its depth and the third one that tries to display its limitlessness. These three constitute the fundamental principle of depiction followed by Chinese landscape painters. Accordingly, a landscape painted in compliance with this principle carries a certain blank space, leaving to the imagination of the beholder how boundlessly nature extends itself. Such a picture, if it is a well-executed one, evokes in the mind of the beholder a feeling as if the whole of the nature represented therein is his own and he is the master of all that he surveys. It does not delight the beholder by its exterior or objective beauty so much as by its inner or subjective suggestions.

(2)

Japanese landscape paintings are somewhat different in their purport and have certain characteristics of this own. In that nature is not minutely depicted they are similar to Chinese landscape paintings, but are different from them in that they are so designed as to inspire imagination in the mind of the beholder that there lies a certain vast universe hidden behind the scenery represented. In short, while in the case of Chinese landscape pictures the beholder confronts nature by imagining himself to stand in the scenery represented, in that of Japanese paintings of similar kind, he sees and appreciates it by passing through it.

There are at present on exhibition at the Imperial Museum at Uyeno, Tokyo, a number of representative Chinese and Japanese landscape pictures, the exhibition having been specially opened by way of welcoming delegates from China and Corea to the Far Eastern Buddhist Conference held in Tokyo since November 1. A study of the exhibits there will disclose the points of superiority and characteristics of Chinese and Japanese landscape pictures.

C. NAKAGAWA.

PROPOSED WORLD'S RELIGIOUS CONFERENCE

Purport of the Conference

1. A Demand of the Times.

After the Great War, the world has been and is demanding a fundamental reform based on high ideals in every phase of civilization, politics, industry, diplomacy, science, literature and so forth. In fact the most noteworthy and plain of many signs of the times is the desire expressed in various ways throughout the world for the attainment of universal peace and a better living of mankind through thoroughgoing reforms of the existing state of things. This desire for the realization of high ideals cherished in the minds of the peoples of the world is nothing but the feeling of craving for religion in the widest and proper sense of the word. Never, indeed, has the world so keenly felt the need of religious forces as foundation of a new civilization and motive of a new and better world as it does to-day. The League of Nations will be effective and be able to accomplish its aims only when the nations composing it are spiritually associated and allied with each other.

2. Common Aim of Religions.

All religions stand on the principle of brotherhood of mankind and have as their aim the promotion of happiness of men and the ushering in of world peace. For this reason, it behoves the religions of the world to strive for the conclusion of spiritual alliance between nations.

3. Mutual Understanding and Support among Religions.

It does not require, then, much words to make it plain that all religions and religious movements of the present-day world ought to come to a thorough mutual understanding, and by helping and supporting each other, to do everything possible in their power for the resurrection of the world.

4. Mutual Respect between Religions—No Necessity of Amalgamating Existing Religions or of Creating a New Religion.

Nevertheless, for doing so it is by no means necessary to unify and amalgamate the existing religions into one or to create a new religion. It is far better for their effective cooperation that each of them display to the full its own special features and repect the characteristic points of excellence of the others.

5. Why Japan was Chosen as Seat of the Proposed Conference.

(1) The Japanese religious field (a) showed not only in the past a most liberal and tolerant capacity towards religions, but (b) is peerless in the world in the fact that the several prevalent religions are hand in hand with each other in

working for social improvement. In fact the spirit of Prince Shotoku, who patronized Shintoism, Confucianism and Buddhism with equal favour and led the people in following their doctrines is still alive in Japan to-day, as may be seen from the fact that Buddhists and Christians are cooperating in a most friendly manner in various social welfare works.

(2) If a religious conference of the nature of the proposed conference is held in a Western country, it is probable that Christian influence will predominate and on this account the conference will lose much in the purport with which it is held. In Japan, however, we have religions which are comparable to Christianty in influence and prestige and are tolerant and progressive. Under the circumstance, all religions and religious movements of the world will find in this country a fair and common ground to stand upon on a footing of equality.

(3) Japan is very often misrepresented by interested parties as a wicked nation obsessed with sinister schemes and ambitions. A great conference held in this country with world peace as one of its chief aims may do much in clearing the atmosphere of suspicion enveloping her.

Date and Term of the Conference

It is prosposed that the conference shall sit in Tokyo for one week at the end of April, 1928.

Matters to be Published or Discussed at the Conference

1. The essence and dogmatic side of each religion represented at the conference.
2. The present condition of the existing religions and prevalent religious mevements.
3. Relations between religions and various current problems, such as industry, politics and diplomacy.
.4 Ways and means for realizing universal peace.

As a rule no resolutions will be passed by the conference.

Free expressions of views on current problems will be welcomed.

Persons Qualified to Attend the Confercnce

1. Persons attending the conference will not be received as delegates of religions but in the capacity of individuals.
2. Besides persons connected with religions, men of influence engaged in religious movements or prominent laymen (such as Mr. H. C. Wells of England, Mr. H. Holmes of the United State and Mr. Gandhi of India) will be invited as guests.
3. Religious scholars and critics.

Estimates for the Conference

The estimated cost for the conference is about *yen* 225,000 to be appropriated for the accommodation of three hundred persons coming from foreign countries and also for the ex-

pense of printing, correspondence and so forth.

It is hoped to raise the fund needed by subsidies from the Government and contributions by friends and sympathizers.

The promoters of the conference include :—

Dr. Tetsujiro Inouye.
Dr. Mosuke Uranaga.
Mr. Issaku Kanzaki
Rev. Shundo Tachibana
Rev. Kaikyoku Watanabe
Mr. Shinichiro Imaoka
Rev. Hiromichi Kozaki
Mr. Tomoo Oikawa

K. WATANABE.

THE FLOWERS IN MY PALM

I put a bit of earth in my palm,
Where I drop a few seeds,
And stretch it out of my study,
Waiting for the rain to fall on it.
Before I am aware, my earth in the palm grows damp,
The seeds I dropped send forth their pretty leaves,
And then their flowers.
I feel my palm ticklish ;
Even my arm is numbed.
The sun goes round my hand which I stretched,
The winds blow their warm breath to it,
The flowers begin to bloom little by little.
The bones of my hand become stiff,
The flesh of my hand grows sodden ;
When I try to throw away the flowers from my palm,
Their vines twine around my fingers.
Sometimes I think I will sell them to a florist who comes by,
But he would only take the flowers and leave my hand,
Not knowing that, if he parts them from my hand,
They should wither at once.
If anybody wishes to have the flowers,
Please, take them together with my hand,
I give them away gladly.

YONE NOGUCHI.

THE UNITED STATES AND JAPAN

In writing under this heading, I am not going to discuss some of the live questions of the day such as the anti-Japanese immigration legislation and the relations of the two countries since the Washington Armaments Conference, but I should like to deal with some of the broader aspects of the American-Japanese relations from the standpoint of a student of Western and Eastern cultures. I believe that if the two peoples can agree on the fundamentals of these two civilizations, the ultimate solution for the many perplexing problems pending settlement between Japan and the United States will be found without much difficulty.

The British poet, Rudyard Kipling, has said: "Oh East is East, and West is West, and never the twain shall meet." But in this world of ours, when we have aeroplanes and radio and all other civilized means of communication and transportation, it is impossible for the West to remain West and the East to stay East forever. Somehow, sooner or later, the two must meet and mingle with each other.

I remember well hearing the remarkable statement made by a certain Dr. Candlin some years ago at the North China Christian Mission Conference at Pei-tai-ho, at which occasion he was president of the conference. He said that the missionary work in China so far had been a history of failure, and gave his reason thus: "Up to the present time, all missionary efforts have been, first, to uproot all the influences of the traditional religious and philosophical thoughts of the country, and then introduce an entirely new religion. By doing so, the missionaries brought about many unnecessary collisions, some of which led to diplomatic issues. When, however, one studies the religions and philosophies of China, he discovers that there are many points which coincide with those of Christianity and that there are many others which are valuable and are not found in Christianity. It is a mistake to reject any teaching alien to Christianity without first making a thorough investigation. The solution for the missionaries, therefore, is not to discard the existing religious and philosophical ideas altogether but to combine them as much as possible with those of Christianity." These may not be the exact words of Dr. Candlin, but if I remember correctly, the gist of his thought is there. I am also told that Christian missionaries in India, too, realize the importance and the necessity of combining the essentials of the Western and the Eastern cultures.

Now comes the question as to how these two civilizations can be amalgamated, These two civilizations have each had its distinct course of march. Beginning with the Oriental civilization, we notice that Buddhism has taken an eastward march, never a westward march. Born

in India, Buddhism and its philosophical thought passed through Central Asia on to China, where it flourished better than in India. Priests came from India to spread the teaching, the people flocked to the mission temples while Chinese students crossed over into India to make a thorough study of the religion. These students returned to China with scriptures written in Sanscrit, which they later translated into Chinese. It is interesting to note that in Central Asia some Nestorian priests helped the Chinese in this translation work.

Buddhism then penetrated into Korea, and thence into Japan. In India, only the Hinayana branch of Buddhism remains to-day; the Mahayana is gone. In China, this religion is not so thriving as in the days past. In the past, there were the Kegon, Tendai, Sanron, and the Hosso and four or five other sects, but to-day only five sects remain, the Rinsai and the Soto and three others.* It sounds strange, but it is nevertheless true, that any one who wishes to take up the study of Buddhism can do so better in Japan to-day than in China or India.

I may here mention the case with which Buddhism has blended itself with the local religion or philosophical thoghts while making its eastward journey. In Tibet, it mingled easily with the local religion called Bon, while in China proper, it assimilated the moral and ethical teachings of the age. When it entered Japan, it combined with the traditional Shinto teachings and gave birth to the doctrines of Ryobu or Honjisuijaku. In other words the belief that the myriad gods of Shintoism were nothing but incarnations of Buddha and Bodi-sattva has gained influence among Shintoists in Japan.

When we examine Confucianism, we are again struck by the fact that its spirit is better preserved in Japan than in China, where it was born. Of course, it was born from the mind of that great sage, Confucius, and it is true that the form still exists in China, but the spirit is not here. This fact seems to be recognized by Chinese scholars. The late Dr. Sun Yatsen, in his eagerness to see Confucianism revived in China, constantly insisted that the true teachings of Confucius must be taught in this country. That the true spirit of Confucianism could be found in Japan instead of in the land of its birth, at the present days, is admitted by such an eminent scholar as Mr. Hsu Shih-chang, ex-President of China. At any rate, even by this hurried survey of the principal elements of Oriental civilization, we can at once see that this civilization has always moved eastward and that it has found its best soil in Japan. It is not difficult to see that with proper means of communication it will not hesitate to advance further eastward. Japan stands at the extreme eastern end of Asia. To her east stretches a wide ocean, which up to very recent years was seldom crossed by Orientals. Commodore Perry knocked at the

* 慈愍、賢首、律等

doors of Japan, and opened the country to Western nations. Since then, with the rapid growth of commerce and trade, together with the development of modern means of communication and transportation, this vast body of water has brought the two peoples of America and Japan much closer together. The Eastern civilization, at the same time, moved on until it reached the Hawaiian Islands, which lie in midocean and which served as a stepping stone to the Pacific coast of the United States.

Now let us devote our attention for a while to the Western civilization. From Rome and Greece, it crossed the Atlantic Ocean to the New World, after it had completely conquered the continent of Europe. It took a westward course. On the Pacific coast of America, it is building itself up on a new fresh soil. It appears to me that the Western and the Eastern civilizations must meet on this new land along the Pacific slope, and eventually give rise to a bigger, newer, and a better world civilization.

It is natural that here on the Pacific coast of America immigration and racial problems should be born, and that political and social frictions should arise. When elements amalgamate chemically, a certain amount of heat is produced. The fact that there is friction proves that there is amalgamation going on. In other words, *Friction is nothing but a process of Amalgamation.* Of course, when that friction becomes too intense, it produces an awful result called war. Politicians, statesmen, educators, religious workers, and philosophers should cooperate to limit that friction to the minimum so as to prevent any serious dangers. Inasmuch as the blending of these two cultures means the upbuilding of better and greater world cizilization, those engaged in the work should rise above all considerations of race or nation. Nationalistic and racial thoughts are more or less prejudices, and prejudices have brought about many a disastrous war. To remove such prejudices, we must have the cooperation of religious workers, philosophers, and others interested in the big work of amalgamating the two cultures. The religious workers and the philosophers must open the way by making a thorough comparative study of the two civilizations, and work for the amalgamation of the essentials contained therein.

TESSHIN WATANABE.

DUAL LIVING IN JAPAN

WESTERN civilization making its way into all countries in the East, this question of dual living, that is, living partly in European fashion and partly native, must be one confronting every other Eastern nation as it does our own. With us, this is a question of half a century's standing, and we seem now to be no nearer to its solution than we have ever been.

Of the three essentials of life, food, shelter and clothing, all of which have undergone tremendous changes, some beneficial indeed, but others not so, under the influence of Western civilization, what annoy us most, because of those changes, are in connection with shelter and clothing, and especially their relations to each other. My observations here will therefore be confined to those two for the present.

To look back into history, the army and navy were the first to be Europeanized in Japan in respect to both clothing and habitation. Then came the general Europeanization of Government offices and schools. In the latter case, however, it was their offices or schoolhouses alone that had first been so changed, the men working in them remaining for the most part in *hakama* and *haori*, our time-honoured official dress. The writer, who is now fifty years old, was given his elementary education in a Buddhist temple, but a few years later we had a foreign-style school-house. After the Europeanization of Government offices and schools, came that of banks, companies, and large commercial houses, in which cases,too, the occupants remaining largely Japanese in dress.

But before the writer was aware of it, a great change took place in the clothing of our urban, more especially salaried, population, and at present not only in Government offices, or those of banks or companies, but also in ordinary shops and stores, men are clad in foreign clothes. In such places as these, therefore, there is no longer any such incongruity as once existed. But nothing would be so erroneous as to infer from these facts that the question of dual living so long outstanding is approaching its solution. Far from it, these very changes are making its solution more and more difficult.

The greatest evil resulting from the so-called dual living exists in the difference between the modes one lives at one's offices, schools, or some such public places, and at one's private homes. The greater, therefore, the extent to which the former is Europeanized, the greater are the resulting evils, unless the latter is Europeanized to the same extent.

Now let us see how an average salaried man in Japan, who carries himself like a European at his office, and by the way, of whom the intelligent class of our nation, is chiefly composed, lives at his home.

He lives in a Japanese house, with neither chairs nor bedsteads, clad in a loose native garment with large flowing sleeves, seating himself for the most of time on a cushion placed on the matted floor, and by a small fire-box which, in winter, contains a goodly amount of charcoal fire to warm his hands with, and in summer, a small bit of it to light his cigarette with. In a word, he lives in much the same manner as his grand-father did fifty years ago, and remember, it is already sixty years since our soldiers were uniformed and housed in European style. Are we really a progressive people as we are reputed to be?

That this kind of living is extremely uneconomical goes without saying, as it requires one to keep two kinds of wardrobe, entirely different one from the other, down from overcoats to shoes. It accompanies much waste of time, requiring, as it does, frequent changes of clothes every day. It is unhealthy, as there is a great difference in temperature between foreign and Japanese houses, especially in winter, when, the former is well—often over—heated, and the latter can never be properly heated.

This sacrifice in time, money and health is endured not only by men, but also by our school children who are required to put on uniforms in foreign style. In a word, millions of our nationals are victims of this accursed dual living. It must necessarily tell heavy on our national economy, and on our national health.

One might ask: Why don't you keep your foreign clothes on all day, that you may be spared from all those troubles, at least, as far as clothes are concerned? One who says this does know what a Japanese house is like. Just sit down for a moment, not on your chair, but on the floor, with your tight trousers on, and see for yourself how you feel. As a matter of fact, the first thing we do on returning home from our office is to doff our foreign clothes and don Japanese ones. Then, and never until then, we feel ourselves really at home.

Why then don't you change your house to something that suits you better in your changed conditions. To this, we reply that the rebuilding of a house is not so easy a matter as buying a new suit of clothes. Besides, it should be remembered that the inmates of a house do not consist of men and school children alone, but of women and old folks who are more Japanese in habits as well as in dress. Their comfort should also be considered.

Nevertheless, the inquirer is quite right in putting to us that question. Our dwelling houses ought to be changed as well as anything else. They must be made European in order to conform with the European elements of our living, but with due modifications so as to make them fit, too, to the native elements which we retain. A form of architecture which goes by the name of "bunka shiki" (civilized style) has come into fashion to answer this double

purpose. It is, in fact, no style at all, because any European-looking house with some of its rooms converted into Japanese ones is said to be of that style.

Such a house has always existed ever since European civilization was introduced into the country, but was so rare that we had no name for it to call it by. Now this "bunka" style has come into fashion, and the houses of that style are increasing in number with amazing rapidity.

To relate what the writer himself has witnessed, when the great building mania, after the great earthquake of the year before last, set in, no less than twelve houses were seen from his window in course of construction. This by itself would mean little, if any, for he lived in a suburb of Tokyo, which was then developing fast. The significant part of it is that a large proportion of those houses were in "bunka style" and at a spot within a stone's throw of his house, there grew up what looked to all appearance (at least, at a distance) a little foreign settlement. They were, one and all, of a simple plain style with no pretension, suggesting to one's mind that practical utility, and not the outward show, was their object. At another spot, some five minutes walk from his house, came into being a "bunka-mura" (civilized village) on a large scale, where, with a few exceptions, all houses were in the bunka style. A more or less similar phenomenon is seen in many other places.

Now let me ask. What does all this tell us? It tells that these people are now making their last efforts to rid themselves of those evils which the so-called dual living is causing them to suffer from. Have they then succeeded in their attempts? With their foreign clothes, and with their foreign rooms to match, they apparently have. But I am not so sure of it. Things may not have gone so well as they have expected. At least such was my own experience. Let me tell it.

My many years' toil and the thrift of my homely wife enabled us to procure a piece of land in a suburb of Tokyo some six years ago. It was a beautiful spot, with a lovely valley in front and a clump of magnificent trees behind. For years that followed, it was our chief pastime to plan and re-plan our prospective home to be built on it—a pastime that never failed to interest both of us. Finally it was decided that our new house should be of "bunka style" in principle. It should have some Japanese rooms, but principal ones such as drawing, sitting and dining rooms should be in foreign style. "No more dual living," we said to outselves, "we would put an end to it once for all"

The house built on this plan turned out to be one satisfactory in every point. Its chief features were its reception room, which I decorated with special care, its spacious sitting room, and a veranda which, opened on three sides, commanded a fine view of the beautiful valley in front and the magnifi-

cent trees at the back. These were all in foreign style, and I meant to use them to their utmost capacity. Little I thought that this perfect satisfaction was destined to give place to, if not exactly disappointment, but a feeling very near it in a few weeks.

My wife was as much satisfied with our new house as any one else, but somehow she would not stay long in our sitting room, which I had designed for the place of our happy family gathering. She would come into it once in a while, and look around with an air of apparent satisfaction. But that was about all that she had to do with it. Her time was mosty spent in an adjoining Japanese room, which I had intended for a sort of retirement for myself as well as for her, for in my heart of hearts I liked the Japanese room best.

With their mother away, children, too, would not stay in the sitting room, but would come into her retirement, and be found sitting or lying about her, when all the family should be gathering in the next room intended for the purpose, where there was enough room for all or more. The result was that the small Japanese room was always crowded to the brim, while the big spacious foreign rooms were always lying idle, practically deserted. My repeated objections were of no avail, and before long, I found myself, too, spending most of my time in the Japanese room.

Things had been standing thus for six months when my aged mother came to stay with us for some time, as she usually does every year. Though now in her eighty-sixth year, she was not like most other old women. She was progressive in her ideas, and loved new things. As she came and was shown over the rooms, she was delighted with them, especially with foreign rooms. There she tried every chair, felt every piece of wood-work, and repeated that "they were all very nice." But this over, she came into our small crowded Japanese room, sat down, apparently much relieved, and evidently meant to stay there. Now you may well imagine the noise and bustle of that small room.

To make the matter worse, mother fell ill. Her case was not serious, but any illness at her age must be considered as serious. So I desired to lay her in a cosy, quiet Japanese room, but we had none such, and all this time, our foreign rooms were lying there, with not a soul in them, nice, and well-kept.

Then I thought that the time had come for me to acknowledge my failure, and decided to build an annex for the sake of my wife, mother, and perhaps my self, and this time, with only Japanese rooms. The building is at this moment very near completion.

It is my earnest desire that, when my eldest boy becomes the master of this house, and a young lady, brought up in a more "civilized" atmosphere, takes the place of my wife as mistress these foreign rooms

may discharge their proper functions. Until that time comes, they will be our luxuries just to look at and admire. Who knows that similar things are not happening to other "bunka" houses, apparently so cosy and comfortable.

T. HOSHINO.

CHANGE IN THE FAMILY LIFE IN JAPAN

From ancient times the Japanese people have placed utmost importance upon the family life. Western people are by no means indifferent to it, but it seems doubtful whether they consider it with so much importance as do the people in our country. While in the West individuals come before families, in Japan families stand before individuals, and the people think of their families before thinking of themselves. In former times, Japanese married as a rule more for the sake of their families than for their own convenience, and in not a few cases were compelled to sacrifice love for the sake of families. To keep up the family line was considered one of one's prime duties and to disgrace the family name was the most heinous offence. This idea still survives and family ties seem to be much closer in Japan than they are in the West. Cases of sons living separately form their parents after their marriages are exceptions and not a rule, and it is not rare that several pairs of man and wife live together making a very large family. In fact the Japanese family life is something very much different from the one in the West. In recent times, however, the number of those living separately from their families is increasing by leaps and bounds, especially there being in towns and cities a large number of such people. According to a census taken by the Government in October, 1920, the total population of our country is 55,899,000 in round figures. Of this number, 5,836,000 including 3,327,000 males and 2,419,-000 females lived separately from their families. Besides, there were about 290,000 such men living in military barracks and other places, bringing the total number to six million or eleven per cent of the total population. It is obvious that the industrial revolution brought about in our country on account of the introduction of Western civilization has had much to do with this phenomenon. The over-population and limited area of agricultural land have also compelled country-folks to seek employment in towns. This fact, coupled with the improvement of communication facilities, causes the marked increase as above-mentioned. This change in our family life will necessarily lead to some complicated process of social revolution. But it is little conceivable that it will destroy in a short time the deep-rooted affection with which the Japanese are attached to their families. Individualism has no doubt its good points, but the Japanese family system, with all its defects, is a heirloom too precious to be hastily cast off.

F. K.

NOTES

Madam Gordon and Her Dulce Cor Library

Madam E. A. Gordon, who breathed her last in Kyoto on June 27 this year at the age of 74, was a great friend of Japan. For many years she worked hard and missed no opportunity to cement the friendly relations between the two countries she loved—England and Japan. Among some very valuable services she rendered along this line the most noteworthy was the collection of a large number of English books for the benefit of Japanese students. During the Russo-Japanese War, when the British people, like one man, showed us deep sympathies and gave us great moral support, an idea struck Madam Gordon that if books could be collected in England and sent to Japan, it would prove a tangible proof of the pro-Japanese feeling of the British. She sought the opinion of Prof. J. Takakusu about this plan, and obtaining his hearty approval, organized a committee with some of her friends and in the name of the committee, which included such men of influence as Mr. Percy Wm. Bunting, Editor of the *Contemporary Review*, Mr. Wilfrid J. Lineham, M.I.C.E., and Dr. H. G. Woods, Master of the Temple, published an appeal under the heading, "An Opportunity to Help Our Gallant Japanese Allies," asking the British people to give to Japanese students books which they could spare. The following passage is worth while quoting from the appeal:

"Dr. Takakusu, Professor of Sanskrit in the Tokyo Imperial University, and Director of the College of Foreign Languages, has already been instrumental in securing for his country the very valuable library, amassed by the late Professor Max Müller, whose favourite pupil he was. Seeing its importance for Japan, Baron Iwasaki bought the library for the University, and the books are already in Tokyo, though there is as yet a sum of money needed for their proper housing. Dr. Takakusu now desires to establish a great popular Circulating and Lending Library and asks for 'the books you have read,' though he hastens to add that new books will also be 'very welcome.' There must in many old country houses be a store of books by our best English authors, that are not in frequent use, besides discarded children's lesson books and story books, scientific primers and the like. Our educational publishers must surely have often their shelves overweighted with large editions of books, that have not been taken up by the public schools for which they were intended, or that have been early discarded. Classic authors, wholesome romance in the various languages of Europe, will all be acceptable. The Japanese request also that old music may be sent, especially oratorios, pleading that 'music

is the universal language."

Response to this appeal was prompt and generous. In the course of some months, as many as 103,698 volumes were received and thanks to the kindness of the Nippon Yusen Kaisha these were sent gratis to Japan. Dr. Takakusu then proposed to Mr. Ozaki, the then Mayor of Tokyo, to place the whole collection in charge of the Municipality with a request that a library building be established some day in future to keep it. The Municipality thankfully accepted the proposal and the Municipal Assembly having approved the appropriation of Yen 5,475.75 for arrangement of the books and other incidental expenses, the library, which was named Dulce Cor Library, was housed in the Municipal Library in Hibiya park, where it has since been open to the public benefitting hundreds of thousands of student and others. Many of the books had duplicates and these have been lent to some provincial public libraries.

This good and imperishable service is but one of the many beneficial works Madam Gorden did for the Japanese. In her late years, she lived quietly in Kyoto, spending much of her time in the study of Buddhism and its relation to Christianity. She wrote and published some valuable books on the subject and gave much help to some Buddhist temples, the Nestorian monument, which she caused to be erected on Mount Koya, being one of her contributions to the Buddhist cause. She also gave much to charity and left part of her estate, amounting to Yen 3,500, to the Dulce Cor Library. Her remains were cremated, and the ashes being divided into two portions, were buried in the ground of Kongobuji Temple on Mt. Koya and in that of Chang-an-sa Temple on the Diamond Mountain, Korea.

Conspectus of Social Welfare Works by Japanese Buddhists

The headquarters of the Japanese Buddhist Federation in Tokyo has recently carried out an investigation regarding the social welfare works undertaken by Japanese Buddhists in our country. The classfication and number of these works are as follow:

Organ of connection, unity and investigation	16
Relief of the poor	28
Caring for the aged	21
Medical relief	16
Finding work for unemployed	11
Giving free lodging and providing people's dining saloons	29
General consultation	10
Reformatory education	20
Protection of juveniles	8
Rearing of babies	56
Nursing of babies	48
Education of poor children	19
Education of the blind	14
Education of nurse-maids	3
General protection of children	5
Dormitory	7
Protection of ex-convicts	364

It may be mentioned that other social welfare works now being carried on under Buddhists' management such as the young men's and juveniles' associations, girls' and ladies' associations, sunday schools, kindergartens

and various other institutions for so-called special villages and education of illiterate adults are not included in the above-mentioned table.

Buddhist Revival

The following appreciative article on this subject is reproduced from the *Japan Advertizer* of November 5, 1925:—

Whether it be due to the competition (to use a crude word) of the Christian missionary in the East or to some other cause, either internal or from without, the re-invigoration of the Buddhist Church today has reached proportions where it is becoming a powerful factor in the reshaping of life in Japan. The convention that has just closed in Tokyo of Buddhist leaders from this and other lands brings out vividly this new life that is streaming through the sects of the religion that is now almost unknown in the land of its birth but that is a force in these northern islands to which it spread and in which it has, as is the case with any religion when progressing from nation to nation, undergone a development peculiar to the Japanese temperament.

The question of religion in its primary significance is a delicate one, is one which should be left to the individual to settle for himself. The question of a religion or religious institutions as a social force at work in the life of a people passes out of the realm of the individual and of personal faith, becoming a problem for society at large. The decided and vigorous revival that is under way in Buddhism at present is, from this standpoint, a distinct gain to Japan. How closely some of the teachings and practices that are now being advocated and ardently championed adhere to the original teachings of Gautama Buddha is a problem that fall with in the sphere of theological discussion and with which we are not concerned. Certainly the chief participants at the conference held at Zojo-ji present a quite different picture from that depicted on ancient scrolls of the great Buddhist teachers of the past spending their lives in solitary mediatation and quiet, introspective contemplation.

Mahayana Buddhism, or the Northern Vehicle, as the trend which Buddhism took in China and pursued even further in Japan is known, has never been the passive doctrine that the Hinayana Buddhism of the South is. Buddhism fought for its place in Japanese life when it was introduced from India via the China-Korea route 14 centuries ago. If it had lacked that aggressive quality it would never have been able to obtain a hold on an Empire which consisted of feudatories constantly warring one upon another. But if it had not also possessed a tolerance and a spirit of tactful compromise which enabled it to embrace the Shinto Faith within its own teachings and so reconcile and soothe the emotions of intense loyalists it would have found its path just as effectively barred in a land where, despite constant internal armed dissension, one of the fundamentals of thought is unity under the Emperor.

Throught the course of its history in Japan this same quality of activity as opposed to passiveness has been manifest in the Buddhism of Japan. The great Buddhist revival at the time of the Kamakura Bakufu gave birth to new sects which differ radically from the original church, even more radically than the Protestant sects of Christianity differ from Catholicism, while at the same time adhering to the basic teachings of the Indian philosopher. Dr. Reischauer, a deep scholar of Buddhism, has stated that the Kamakura sects can be offered in answer to the critic who blandly asserts that Japan has never produced anything but has merely copied what she has imported from abroad.

At Kamakura the Buddhist "rebels" built upon the basis of an imported religion, it is true, but the structure they reared was distinctly an affair of their own creation. The men who are now directing the activities of the Buddhist faith are following very much the same course. With the doctrinal aspect of the present movement we are not concerned; the significant fact that

stands out is the radical departure that is being made in the activities of the Buddhist Church, which is entering fields of work that have hitherto been unknown to it.

The example of Christianity undoubtedly is one of, if not the chief, causes of this. The Buddhist Young Men's Association, the Buddhist Salvation Army, the Buddhist Sunday school and kindred newly created institutions of the Buddhist Faith would never have come into being if it had not been for the contact with the Christian Church. These are new forms, it is true, but still they may be loosely classified within the sphere in which the Buddhist Church has always moved, the teaching of its doctrines and the acquiring of converts.

Buddhism's embarkation upon a program of social welfare work is seen in another light. To aid others is, of course, putting religion into practice, but all too often such aid has been given for purposes of strengthening the particular church concerned as an institution and not because the heart impelled such activity. There is no world-wide disposition "to let good deeds speak for themselves."

When considering the work of the Christian Church in Asiatic and other non-Christian lands these "good deeds" in the service of humanity stand out luminously. Even the most bitter and caustic critics of Christian missionary work (and there are many such) can not seriously maintain that the medical, hospital, educational and allied work accomplished by the Christian missionary is to be condemned as he so ruthlessly condemns the evangelistic phase of endeavor.

The Buddhist Church is now to work out and develop a similar program of welfare work if the Zojo-ji conference bear the fruit which its participants plan. Such a program is a distinct gain to Japan, to China or to any other country in which it is put into practice, and calls for endorsement and approval on the part of Buddhist and Christian alike.

Population of Tokyo

According to a census taken by the Government on the first of last month, the total population of Tokyo is 2,080,00, the figures showing a considerable decrease as compared with the census taken a few years ago. This is chiefly due to the removal of a large number of citizens to the suburban districts after the great earthquake. There are at present 2,475,000 inhabitants in the districts around the metropolis. Accordingly, on the realization of the plan for the amalgamation of these districts into Greater Tokyo, which is to be materialized in the near future, the total population of the capital will at one bound reach 4,555,000, or be the next largest to that of London or New York.

Anti-Christian Movement in China

The most noteworthy phenomena that have appeared of late in the world of thought in China are the revival of Buddhism—Buddhism not of formality but of substance—and the outbreak of an anti-Christian movement. In this connection, Mr. Baigyo Mizuno, a Japanese scholar well versed in things Chinese, has the following to say:

In May, 1924, there took place in Peking a mass meeting of Christians throughout the republic by the promotion of students of different universities and colleges. It was indeed the greatest meeting of the kind ever held in that country. Immediately afterwards, however, there set in a reaction. At the outset, some students of the

Peking University started an anti-religious movement by publishing a manifesto in which they particularly laid stress upon the following two points:

(1) Christian superstition not only binds the national character of the Chinese people, but religion is inconsistent with modern science.

(2) Christianity is the advance guards of international capitalism and imperils the interest of China.

Since the publication of this manifasto at a students' meeting subsequently held in Peking, the number of those supporting and joining the movement has been increasing by leaps and bounds. Indeed, anti-Christian sentiment has been running so high throughout the country that foreign journals have viewed the situation as something like recurrence of the Boxer Trouble or a triumph of Bolshevik ideas. In reality, however, it is an expression of self-consciousness and awakening of Chinese young men in regard to the civilization of their country. It has called forth in them an ardent desire to restore the country to its former glory and splendour. At the same time they have become aware that Buddhism has been systematically developed in various ways in China for thousands of years, so that it should rather be regarded as philosophy and culture of their own country, instead of a religion of foreign origin. They have therefore decided that Buddhism ought not to be expelled by including it in their anti-religious movement. Accordingly all such movements that have been ocurring since June last year have been directed against Christianity alone. Of these one that broke out at Canton on Christmas Day last year was most violent.

America as Seen by a Man of Culture

An esteemed foreign friend has written the following letter to Mr. Yamagata concerning his article, "My American Impressions," which was printed in our last issue.

Many thanks for "My American Impressions." I hope it will do good. I fancy if you had personally gone to America at much an ealier date, you would have been somewhat disillusioned. The *start* was all right, at the end of the eighteenth century. But the democratic theory that, (as Carlyle phrased it) "there was no difference between Christ and Judas Iscariot," implicit in the doctrine that "one man is as good as another," produced about the time of the election of Jackson as President (1829), a type of American,—vulgar, insolent, caring for nothing and nobody, superficial, familiar,—which has been only too frequently the admired model of Americans since. The cinema is, I fear, spreading that type all over the world. As you say, immigration has had something to do with the deterioration. But more of it was native and inherent in the philosophy of revolt.

New Tibetan Grammar in Japanese

The Rev. Ekai Kawaguchi, a well-known Buddhist scholar and an authority on things Tibetan, who lived in Tibet and Nepal for upwards of twenty years for the purpose of studying esoteric Buddhism as well as for conducting scientific investigation of

Buddhist relics, has since 1905 been assiduously devoting himself to the compilation of a Tibetan grammer with explanations in Japanese, and has recently accomplished the work. Prof. E. Teramoto of Otani Buddhist University, Mr. Sarat Chandra Das and some other foreign scholars interested in esoteric Buddhism had compiled similar works, but each of these was more or less found to have some points of imperfection. The Rev. Mr. Kawaguchi's work containing more than one thousand pages, however, is believed to be complete in all respects. It is not as yet known when it will be published, but is expected to appear at no distant future, as the casting of Tibetan type has already been made for that purpose.

Condition of Labourers in Japan

The Government Central Employment Office in Tokyo has recently carried out investigation regarding the condition of labourers in Japan Proper. According to it, the total number of labourers employed throughout the country in 1924 is 607,963 including 336,430 males and 271,533 females. The largest number of labourers, i.e. 68,608 including 36,354 males and 32,254 females, come from Niigata Prefecture. Cities and other industrial places mostly demand such labourers. There are 106,770 such men in Tokyo, 91,083 in Osaka and 55,321 in Hokkaido. In Tokyo, they are employed in the reconstruction of roads and other works. In Osaka, the employed are mostly girls who are in service of various industrial factories.

Books and Periodicals Published During Half Year

According to an investigation made by the Home Department, the total number of books and periodicals published in Japan Proper during the first half of this year was 28,739 includidg 8,417 books and pamphlets, 12,854 magazines and 6,468 Government publications. As compared with the corresponding period of last year the figures represent an increase of 7,562. It may be mentioned that separate calculation of monthlies and weeklies bearing the same title is accountable for the large number of magazines. Of the books and pamphlets those relating to education and literature were most numerous.

Recent Signal Successes by Japanese

Four great achievements of international significance have been successfully accomplished by Japanese during the past few months. The first of these was a visit to Europe by two Japanese aeroplanes under the auspices of the *Asahi Shinbun*, an influential daily. The aeroplanes left the Yoyogi Military Parade Ground, Tokyo, on the morning of June 25, and flying over Siberia, European Russia, Germany, France, England and Belgium, safely reached their destination in Rome on the evening of October 27. The total distance covered by the machines is approximately 16,000 kilometres. Secondly, an ascent of the Canadian Rockies was undertaken under the promotion of the *Osaka Mainichi*, another influential daily. It was accomplished by a party of six Japanese led by Mr. A. Maki, a well-known mountainer, they having succeeded in climbing up Mount Alberta. Thirdly, the salvation of gold bullion to the value of one million yen, which had gone down with the s. s. *Yasaka Maru* to the bottom of the Mediterranean Sea during the European War, was achieved by Mr. Y. Kataoka. The feat, which has been regarded as impossible, was accomplished without a hitch on August 7 by means of a 145 ton whaler and a 40 ton mine-dredger. Lastly, Mr. K. Takaishi, a

swimming champion of Waseda University, made on September 20 an international record in short-distant swimming.

New Lectures on Buddhism in Tokyo University

Horyuji Temple in Nara is well known to all persons knowing anything about religious art of Japan. In fact the temple is the centre of realistic and idealiastic Buddhism (abhidharma-ksa and vidya-matra) and its Lord Abbot, Rev. Jyoin Sayeki is an authority on both schools of Buddhism. In response to a request made by the Literature College of the Tokyo Imperial University, Mr. Sayeki has consented to give ten lectures on Yushiki (idealism) during the present autumn term.

Korean Students Eager to Study Buddhism

There has recently been a steady increase in the number of Korean scholars entering Buddhist universities and special schools of different sects throughout the country. We understand that the Rissho College attached to Nichiren Sect alone has 29 such students.

Delegates at the Far Eastern Buddhist Conference

The following is a list of the delegates, who attended the Far Eastern Buddhist Conference from China, Korea and Formosa :—

Rev.	Tai-Sue	(from China)
,,	Dou-gi	,,
,,	Che-chon	,,
,,	Hon-Sen	,,
,,	Den-Sue	,,
,,	Man-Sue	,,
,,	Fou-che	,,
,,	Gen-yong	,,
Mr.	Wang Ye-ting	,,
,,	Lien Fong-ming	,,
,,	Yi Insho	(from Korea)
,,	A. Nishida	,,
,,	Rin Kakuriki	(from Formosa)
,,	Kyo Rin	,,
,,	Lu Fu Ming	(from China)
,,	Fong Chow-ye	,,
,,	Chong Gen-nan	,,
,,	Chu Sen-yue	,,
,,	Lu Yoong-chong	,,
,,	Hu Jui-lin	,,
,,	Chang Chung-sge	,,
,,	Ding Dao	,,
,,	Young Ho	,,
,,	King Wing	,,
,,	Shin Oki	(from Korea)
,,	N. Maeda	,,
,,	Chin Ponen	(from Formosa)

Our Contributors

The **Rev. Tai Sue** is introduced in a foot note to a paper of his printed in this issue.

Prof. C. Nakagawa, who writes on Landscape Paintings of the East is a great authority on art and its history. He is a commissioner of the Department of Education in charge of the compilation of a history of art.

Mr. Tesshin Watanabe, who writes on relations between the United States and Japan, is a foremost traveller and explorer, his greatest achievement being some very valuable contributions he made to the scientific world as a result of an extensive exploration of Central Asia which he made some years ago. He is at present President of the *Junten Jiho*, a Japanese daily published in Chinese at Peking.

Dr. K. Watanabe, writer of "Proposed World's Religious Conference," is a scholar of Sanskrit. He hold the degree of Dr. Phil. of Strasburg.

Other contributors to this issue were already introduced to our readers in our preceding issues.

To Our Friends and Readers

The world is now face to face with a new epoch, in which a turning point must be marked in what has been called civilization.

What preparations must we young Buddhists of Japan make to meet this coming new age? As we put this question to ourselves, we feel that we have a great mission to accomplish for the East as well as for the West.

What is our mission for the East? To harmonise and bring to mutual understanding our brothers and sisters of the Asiatic countries, to make them recover their lost vigour and to unite their efforts for the restoration of ancient civilization of the Orient, which gave birth to great religions, deep philosophies and noble arts. This is the mission which calls to task all the young men and women of all the Eastern countries. We must free ourselves from the chains of moribund traditions nor must we allow ourselves to be tied up by the fetters of entangling formality and conventionality. We must put to fire dead or dying leaves to welcome in their place fresh buds full of life and vigour. In this way, we must bring back to life the old East, the sick East, the dying East.

Do not misunderstand us. We are neither advocates of imperialism nor enemies of the West. In proclaiming, as we have done, our mission, we are simply speaking in the spirit of peace and love, in that of Buddha, which transcends national boundaries and regards all races in equal light.

What is our mission for the West? It needs scarcely be said that the civilization of the West, laying, as it does, too much importance on the material side, is a lame civilization. In fact it finds itself at a dead-lock today. If civilization is really what the present civilization of the West represents, it is a curse, instead of a blessing. The shortest cut to remedy its shortcomings and make it complete is, in our opinion, to spread to the West the culture, philosophy and faith of Buddhism. By doing so, we must endeavour to induce many men of the West to give up the prejudice and pride they hold in regard to race, religion and politics. We feel that it is our duty to implant in their minds the spirit of Buddha, whose love extends not alone to men but to all living creatures on earth. Such is our mission for the West.

This insignificant little jounal is certainly too feeble an organ to be compatible with the ambition we cherish. It is, however, our first step towards the realization of the great aim we have in view. Through this medium we desire to show to our friends abroad, possessed of the same faith as ours, what we young Buddhists of Japan are thinking of and doing. We desire to make this journal a bond of unity by which they and we may work together for the achievement of our common object.

A few more words. We hope that our friends and readers will understand that we are followers of the Mahayana school of Buddhism. As such we are neither dreamers nor pessimists. We make much of action, and while earnestly thinking of the life beyond, we seriously regard the life we live now. Towards other religions we are tolerant and entertain no enmity whatever against people holding faith different from ours, while in regard to race and other matters, we have no notion whatever that East is East and West is West. In short, we hope that our friends and readers will understand that we shall endeavour to the best of our ability and in our humble way to attain the great object we have in view, "with malice towards none, with charity for all."

Book Agency.

For the benefit of the readers of the *Young East* abroad we are prepared to receive orders for the undermentioned books as well as for any other publications issued in Japan :—

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containing a complete Index in Chinese and Roman characters.
Yen 2.80 post free within Japanese postal limits.
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A Historical Buddhist Atlas of China
containing a complete Index in Chinese characters.
Yen 2.80 post free within Japanese postal limits.
Yen 3.20 to foreign countries including postage.

The Eastern Buddhist
A quarterly Magazine in English devoted to the study of Mahayana Buddhism. Edited by Prof. Daisetz T. Suzuki and Mrs. Beatrice Lane Suzuki.
Single copy, Yen 1.50 including postage.

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By T. Yoshimoto.
Yen 2.30 including postage to foreign countries.

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Yen 18 in Japan, $10 or £2 abroad, including postge.

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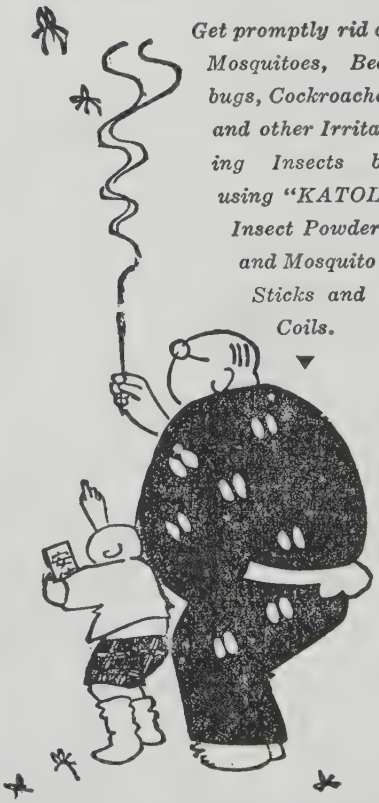

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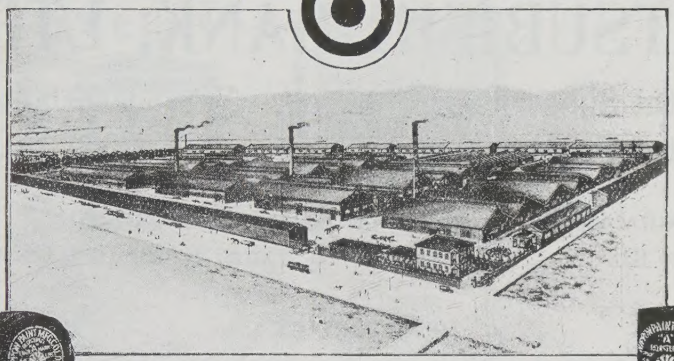

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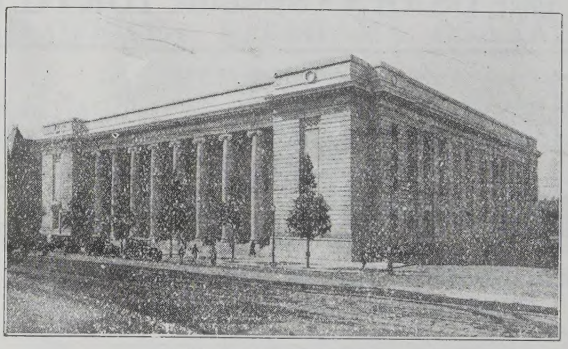

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